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The Non-Subscribing Presbyterian.

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Wayside Gatherings.

Dr. Streseman at Geneva.—

"The Divine Architect of the world has not created mankind as one homogeneous people. He has made nations of different races, and has given them countries with different characteristics as their homes. But it cannot be the purpose of the Divine world-order that men should direct their supreme national energies against one another and thus ever thrust back the general progress of civilisation."

And Mr. Briand :

"It is finished—the war between us . . . . I am happy to meet Germany here. This day will go down to history as the one on which something concrete has been done for the peace of the world. They have every right, not only to be glad at what has happened, but to cherish great hopes for the future of peace and brotherhood in the world."

A Safe Offer.

"Some time ago a London Unitarian offered a prize of £100 to anyone who could find the word Trinity in the text of the Old and New Testaments. It was pointed out that as there was no 'chance' about it, there need be no fear of legal proceedings." —"Christian Life" September 11th.

Has the Dean Blundered ?

The following is taken from a recent issue of "The Christian World." "More may be heard of Dean Inge's uncharitable generalisation in his new book 'England,' that the 'new type of Labour member is sometimes a drunken blackguard who turns the House of Commons into a bear garden.' The Clydeside group, who are almost to a man teetotallers, are furious, and a libel action against the Dean is talked of."

Curious Chapter Endings :—

Very curious situations have arisen from strange chapter endings in Scripture: A smile went round a congregation recently when the preacher read the 21st chapter of the Acts of the Apostles and concluded as follows: "And when there was made a great silence, he spoke to them in the Hebrew tongue saying, here endeth the second lesson." A similar situation arose when a minister read the 51st Psalm and concluded: "The mouth of them that speak lies shall be stopped, here endeth the first lesson." The story of the church-warden who was an inn-keeper is perhaps familiar to many of our readers. At the conclusion of the lesson he remarked, "Here endeth the 13th chapter of Guinness's." It was also recorded of a minister who was greatly interested in cricket, and who made this curious slip after reading the first lesson: "Here endeth the first innings."

Appropriate Hymns :—

Here is another paragraph from Mr. D. B. Knox. It was solemnly averred not long ago that a Harrogate Congregation which had met to discuss the House of Lords and the Education Bill opened the proceedings, singing "Who is on the Lord's side ?" Coincidences of this sort do happen occasionally. It is a fact that an Ayrshire parson, after praying feelingly for our present King who (then Prince of Wales) had fallen and injured his knee-cap gave out the hymn, "Courage, brother, do not stumble." It is a fact too, that a Walkeith minister recently intimated that he would visit a certain district during the week and then announced for singing, "Let not your hearts with anxious thoughts, be troubled or dismayed ?" But it would be hard to beat the story told at an Edinburgh U.F. Presbytery meeting in connection with Mr. Lamont's call to Hill-head Church, Glasgow. It seems that Mr. Lamont gave out for singing at his Church, "Sunset and evening star, and one clear call for me."

—A. W.

Notes of the Month.

The Lindsey Press.

We are pleased to know that the publicity Agent of the British and Foreign Unitarian Association has visited the Depository in Rosemary Street, and has brought with him a number of the latest publications of the Lindsey Press. We commend these volumes to the notice of our readers and ask them to inspect them. On the subjects with which they deal the books that receive the imprimatur of the Lindsay Press are generally of a high order of excellence; and their treatment of questions which agitate modern minds are invariably helpful to the formation of sane and wholesome views of perplexing problems. In the absence of good books and the careful study of them, it is difficult and well nigh impossible to keep abreast of the ideas of the thoughtful men of our day. Non-Subscribing Christians are not in the habit of taking views for granted even when they are currently accepted. This is all the more reason why they should cultivate acquaintance with good literature by the help of which they are likely to arrive at sound conclusions on questions of life and destiny.

* * *

The All Soul's Ordination.

The Ordination of the Rev. S. P. Whitehouse as minister of all Soul's Church on September 3rd, by the Presbytery of Antrim took place in the presence of a large and representative gathering. The conditions were favourable to an impressive initiation into the work of the Ministry; and the number of people attending the service, we trust, is an augury of renewed interest in the welfare of this historic congregation. A somewhat protracted interregnum has now happily come to an end, and the way seems clear from this time forward for steady concentration on the building up of vigorous and healthy congregational life. We congratulate the new Minister as well as the members of All Soul's Church on the new chapter opening out before them, and look forward to the time when its records will redound to their credit. We wish the Rev. S. P. Whitehouse every success in his sacred duties and trust that happiness will attend the work of his hands. We believe that this is the sincere wish of every member of the Non-Subscribing Church.

The Essex Hall Lecture, 1926.

We are glad to find that copies of this lecture by Professor J. Arthur Thompson on "Man in the Light of Evolution" are on sale at the Depository in Rosemary Street. No doubt Mr. Gilliland will only be too pleased to serve our readers who desire acquaintance with this admirable publication. It is an important as well as a timely pronouncement on a subject that has occupied public attention for a considerable time past. The recrudescence of obscurantist views of man's origin has of late revived obsolete ideas which thoughtful men imagined had long ago been relegated to the limbo of forgotten things. Perhaps the "Fundamentalist" and "Modernist" controversy will do good in more than one direction. It will gradually, though perhaps slowly, convince votaries of fundamentalism that there are no reputable scientific men to be found who will risk reputation by joining hands with them in discrediting Darwinism—Professor Osborne of America made this quite clear the other day at the meeting of the British Association at Oxford. On the other hand, it will enlighten modernists who loosely accept the crude notion that any living ape is ancestral to man, and convince them of "the great divergence that separates Anthropoids (higher apes resembling man) from the Hominoids (men in the making) which probably occurred between one million and two million years ago."

* * *

The Magazine.

Will congregations and all interested friends who have not hitherto done so kindly consider the need of further contributions and respond as speedily as possible to the Appeal signed by the Moderator and Clerk which appeared in the August number. The business agent reports that he has received additional contributions towards defraying the Debt still owing. He gratefully acknowledges the following:

Subscriptions already acknowledged	£7	5	0
Since received—			
*First Presbyterian Church, Belfast, per W. M'Robert, Esq., Hon. Treasurer ..	10	0	0
BALLYCLARE LIST per Miss Harson—			
Mrs. Bulmer	0	10	0
Mr. E. Laird	0	7	6
Rev. A. M. Bell, B.A. ..	0	5	0
Mr. S. Bingham	0	5	0
Mr. J. Gillespie	0	2	6

Mr. W. Logan	0	2	6
Mrs. T. Moore	0	2	6
Miss Hogarth	0	2	6
Mrs. Kerr	0	2	6
Mr. W. Grainge	0	2	6
Mr. J. Harson	0	2	6
Mr. Hugh Scott	0	2	0
	£2	7	0
KILLINCHY CONGREGATION:—			
Per T. Lindsay, Esq., Hon. Treasurer	3	0	0
YORK STREET CONGREGATION BELFAST	1	1	0

*In addition to the generous donation from the First Church, Belfast, the Committee has promised an Annual Subscription of £2.

Unitarianism.

CONTINUED.

But one man alone cannot perceive all the possible deductions from his logical position, he has neither the time, materials, nor foresight. They built up an illogical faith. Their great affirmation was inconsistent with the remnant of orthodoxy which they still held. Our Faith has had many sources, such as Arianism and Socinianism to say nothing of the minor heresies, and naturally such of these sources approached religion from a different standpoint, with effects of varying value for us. We must recognise that, although Unitarianism was a great affirmation, the result of absolute inquiry, yet certain beliefs still continued to sway the feelings and emotions. On our foundation prayer to God alone is necessary ; the Bible is not any more sacred than other books equally a record of human strivings after God ; yet, at least, until quite recently, we were swayed in these matters by orthodoxy for our feelings impelled us to ascribe to Jesus and the Bible more reverence than our reason would dictate.

The conviction which gave to many Unitarians their intense devotion to religion was due in large measure, to remnants of outworn beliefs really inconsistent with our faith.

In the past our religion was a compromise—its devotion was not necessarily the direct result of its theology. The great affirmation was not sufficiently developed to give us spontaneously that devotion and reverence so necessary for the religious life.

We have to learn from the past that we are advancing, whither we know not, but our faith in God assures us that it is somewhere quite in accordance with our knowledge of him.

Many Unitarians to-day are noted for their indifference, and we may consider that this is one of the most healthy signs for the future, for we, are last, are rid of spurious devotion. We are not now devotees of religion because of some lingering element of gross superstition, inconsistent with our great affirmation. We are creating a deeper devotion from our belief in one God, the Father, whom we are learning to love for his manifestations in the life and thought of noble men, and in the world itself. The great characteristic of Unitarianism of to-day is faith in God. It is faith opposed to that wretched caricature put forward by orthodoxy ; we strive after immediate, direct experience of God. We do not place our faith in any creed of Christendom, we give it to God as he reveals himself now to us. Faith in creeds is faith in someone else's faith ; it is not faith in God.

It has been noted that we do not stress conversion, and that we are not over anxious to force others to attend our churches. We do not want those who would merely come to us through some revulsion of feeling. They must know as well as feel. We here have some affinity with Plato's dictum, "Virtue is knowledge" and have good reason for taking this stand. Our faith has always been an affirmation, the result of resolute inquiry. Fundamentalism is content to have its people passive, and why ? It wishes to use suggestion. If each will only come and give themselves up to Christ, or rather to the church, as his representative, all will be well, for it wishes to inculcate beliefs independently of adequate logical grounds.

Take conversion as an instance. What happens is that an idea is placed before or rather aroused vividly in the mind, "when" as Mr. W. Browne in a recent Hibbert Journal writes, "the mind is in a state where opposing or conflicting ideas have no chance of making themselves felt, whereupon the implanted or elicited idea tends to realise itself." "The mind is passively stimulated to produce an idea, and then this idea in its turn, realises itself, because it has no competitors ; it works automatically by its own momentum, as it were."

This is the orthodox standpoint but not ours. To quote Mr. Brown again "Sug-

gestion produces results, auto-suggestion still more permanent results. If genuine faith is aroused, the most astounding results of a permanent nature may be produced."

These are valuable hints. They teach that the faith aroused in orthodox conversion is but a travesty. "Faith," as Brown says "is an affirmation of the entire mind. Some one has defined faith as a readiness to trust and follow the noblest hypothesis, it is an act of self-assertion—one decides to be on the side of the angels."

This is the present Unitarianism :—

(1) Inquiry ; (2) Affirmation with heart, mind, soul and strength and (3) Decision. We are merely putting into practice the method of Servetus and Bidle, and this with the complete freedom now allowed has led to certain definite conclusions and results.

(1) In our affirmation of the unity of God we are distinct from the orthodoxy in theology.

(2) We are free from pseudo-convictions based on orthodox beliefs inconsistent with our affirmation ; and we have discovered that we are the only true upholders of the teaching that Faith is necessary for salvation, i.e., the affirmation and decision of the entire personality.

What then is our future ?

It depends on preaching our theology. The world needs it ; it needs someone to make men consciously love, reverence and worship God Almighty, the one God Who is over all and through all and in all.

Men must have faith and not its semblance. Compromising with other religious denominations for the sake of peace will never help us to perform our own work. Man's life to-day is based on prudence or habit ; and it is our work to spiritualise that life, to make man conscious of God's existence, and of each man's duty, the one to the other.

Our work is to spiritualise man's life. We can have hope because of this work.

The future of Unitarianism is assured because we have work to do. It will only die if we ridicule it, or allow it to be ridiculed.

—J. A. W.

N.B.—All communications should reach the Editor, The Manse, Killinchy, Co. Down, not later than the 16th of the Month preceding publication, but earlier when possible.

Sermon—A Sanctuary of the Holy Spirit.

By D. J. Williams.

Lessons : 1st Ecclesiastics : Apocripha ii or iv.
2nd. Ephesians v. 1-21 ; vi., 10-20.

"Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God ? and ye are not your own ?" 1 Cor. vi. 19. Revised Version.

This text follows a line of argument which is both instructive and illuminating. It is a sermon in itself requiring little explanation to bring out its pith and marrow, except to note certain profound ideas it embodies. It tells us something of St. Paul's inner mind with regard to man's inner self and indicates that he was prepared courageously to face life's problems and destiny. The Christian view of conduct and behaviour generally is laid bare in all its sublime idealism ; and the spirit of life, as it is found in the Christian Evangel, is the truest of true things ; and the one men must conform to if they are to advance on the way to perfection ; for the Christian life is no other than the guide to the perfect life.

The Christian way is a long, long journey, and so few, so very few, are able to find it. There is little wonder that poor, benighted folk find life no easy path. The author of the Book of Job, an ancient observer, characterised this aspect of man's destiny fittingly when he made one of his characters say : "Man is born into trouble, as the sparks fly upward." While this is pathetically true of human life in some of its aspects, it is not the whole truth. Ancient folk were oppressed by what seemed a mystery, and asked the question : "Why do the good suffer, and the guilty go about like princes ?" They could not answer satisfactorily. The question was asked for long periods of time without any solution forthcoming, until, in the fulness of time, at long last, one appeared who triumphed over suffering and pointed the way to the blessed life. He did this in his own person, and voluntarily endured the torments of the Cross that he might make us, and all men who follow his lead Children of God. He demonstrated for all time that peace can be attained, even when suffering and torments have done their worst and wreaked their vengeance on troubled human beings. His is the answer to the question : "Why do men suffer ?"

They suffer, that, when they have endured heroically, they may attain the blessed life, —the life that is life indeed.

In this conviction St. Paul preached "Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness: but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." It was God's power and wisdom St. Paul desired to see working in his Corinthian converts. It is true they were far below the spiritual platform on which St. Paul stood. Converts largely in name, they had imbibed from their teacher certain ideas the tenour of which they misunderstood, and misapplied, and in some measure perverted contrary to the plain dictates of the gospel he preached. Into the new life as Christians they carried with them principles and practices which contravened their new profession. The apostle warns them that impurity in any shape or form is a contravention of Christian freedom. A special case of incest and drunkenness, and the apostle's warning against impurity in many forms prepared the way for explicit and reasoned denunciation of body contamination. Impurity was defended by some Corinthians on the principle that all things are lawful—a turning of St. Paul's own doctrine of Christian freedom into something which might be defined as gross licence. Paul opposed to it the counter maxim: "all things are not expedient," i.e., there are things which involve moral and spiritual loss. "All are lawful," he repeats, retorting: "Yes, but if they are at my disposal they shall not dispose of me; no habit shall make me its slave: slavery is what your boasted freedom means."

In more senses than one slavery of body is quite a common feature even among Christian folk. Want of reasonable care of the body involves frequently consequences that are disastrous in their effects. It is indeed lawful for anyone to enslave his body in such a way as to bring no moral condemnation in its train. So much of this kind is done in ignorance, in preoccupation, in distracting circumstances, in insufficient accommodation, in sheer neglect. Hard, unremitting toil, exposure, nervous prostration bring with them mental distress and a general collapse of will power and self-control. Then it is not easy nor desirable to forget the lust for debilitating tastes that war against the body and bring distress on mind and soul. These are many and destructive of the physical and moral life of the nation. We dare not, cannot, omit the widespread evil of indulging in the consumption of alcoholic liquors; this is so common a feature of the lives of many citizens. It brings destruction and ruin in its train, not alone to participants, but even more to dependents, to employers, to the community, and to the general orderliness of neighbourhoods, without dwelling on destitution and the regrettable necessity for rescuing institutions such as orphanages and the like.

Defilement of body induces debility of mind, and where body and mind are diseased the soul or spirit is under an unwholesome cloud which is not soon dispersed. True manhood can only be attained after lusts, in all their manifestations, are eliminated. Nothing injures so much as impurity of body which results in foul diseases, dreadful suffering, deformity and general debility of misused organs; such organs again communicating their foulness to other members of the body. Remembering the huge number of hospital cases where diseases are treated, the number of surgical operations rendered necessary on account of sins inherited and self-acquired, the public are in a position to estimate the amount of surgical and medical skill necessary to eliminate foul diseases and to cure patients. The cure is often, nay generally, a mitigation of the evil endured.

It is surely something of a disgrace to our profession of a common Christianity that able and brilliant professional men, highly skilled and trained should be engaged in combating the ravages of sin? All honour to noble men who give the best of their lives to combat the effects of human lusts. That it is necessary and humane gives these professional gentlemen true dignity and due reverence. The difficulty with regard to the spirit of Christianity is that it has never been applied to the health of body, mind and soul—the whole man. It has been made to concern itself with the soul with noxious iteration and to warn people "to flee from the wrath to come;" so far, properly speaking, it has not been used to warn people to flee from the wrath that now is in plenty on the earth. The warning to flee from bodily contamination as from a pestilence, from sin and sin-inducing ways that cause woes innumerable not only to the sinner, but to the sinned against to whom the heritage of suffering is transmitted as a loathsome bequest.

Until the noble professions of medicine and surgery are aided and abetted more

thoroughly and conscientiously by upholders of spiritual religion the noble professions will be battling against odds and will never be able to make headway against mountains of human misery.

Health of body is not the highest attainable essence. I would not exalt the glow of animal spirits above other manifestations of the human spirit ; but will say that unless bodily vigour is maintained neither will the mind be clear and penetrating nor the spirit be equal to battle with the plentiful evils that will still be found on the plane of earth.

It will be seen that there is an aspect of human life which, for various reasons, folk are inclined to treat with more or less neglect, namely, the respect they owe to their physical frame ; not that people desire pain and suffering. There is probably none who would boast or delight in pain.

Religious exhortations too often—though perhaps not so frequently as formerly—dwell with a false emphasis on the Christian's duty to think of eternity. "Save your Souls" in religious gatherings is re-iterated with noxious frequency. Unquestionably this is a duty for all men to be concerned for our 'real selves' which we call "our souls." Seldom are we told definitely how to do it systematically and of set purpose.

It is true that the whole man—body, mind and spirit is a temple of the Holy Spirit. There is as much need today to glorify God in the body as ever in the past. The whole man is God's gift by the Holy Spirit which is in him. The body too is God's gift. It is a temple in which a Holy Spirit may, and often does dwell. Purity of body is essential to the good and true and beautiful life. Spirit affects mind, sways it hither and thither, lifts it to sublime heights, or else casts it down into gloom and despair ; the mind, on its part, affects the body to a serious extent ; instilling into it purity of action, or else filling it with impure aims and ambitions that bring the whole man to decay. Thus the whole man, body, mind and spirit come from God—the supreme power and creative Divinity—and is consequently subject to the essential rules by which the universe is governed. These rules are conditions of well-being, the guardians of the good life. Whoever transgresses the august will of the Supreme power will surely suffer. May none despise his physical nature, for it is God's gift to him, but rather glorify the Giver by making his body a temple of the Holy Spirit.

Ordination of Rev. S. P. Whitehouse at All Souls'

On Friday, September 3rd, the Rev. Sydney P. Whitehouse was ordained minister of the beautiful Non-Subscribing Presbyterian Church of All Souls', Elmwood Avenue, Belfast.

Kneeling in the chancel, Mr. Whitehouse was surrounded by ministers from all parts of Ulster, who, in accordance with custom, placed their hands upon his head while the Moderator, Rev. E. Lockett, Holywood, repeated the ordaining prayer. His fellow-ministers shook the new minister by the hand, and Rev. J. H. Rossington, First Presbyterian Church, Rosemary Street, Belfast, delivered a charge.

"You will be the spiritual teacher of a peculiar people," said Mr. Rossington, urging Mr. Whitehouse to study local religious and political history carefully. Ministers had come to Ulster who had pooh-poohed the history of their people, but Mr. Whitehouse should be wiser.

Prior to the act of ordination an exposition of the principles of the Church was given by Rev. G. V. Crook, Antrim, and prescribed questions were put to Mr. Whitehouse and a representative of the Church by Rev. W. H. Townley Tilson, who conducted the whole finely-rendered choral service. Mr. Whitehouse was not called upon to subscribe to any creed or confession of faith, but was at liberty to make a statement.

"A man or woman," said Mr. Whitehouse, "who could look abroad to day and report that all was well must either be a super-optimist or else sadly deficient in the power of judgment." To the average thinking man or woman it was only too obvious that the world was sick, perhaps not sick unto death as some would have them believe, but sick enough to cause considerable anxiety. The fever of industrial unrest, from which they were not entirely free, seemed to have reached its height in the last few months. The terrible malady of war was not finally driven from their midst in 1918 as some had dared to hope.

In the realm of politics they found the same disease of mistrust and insincerity, and that disease was not unknown even in the realms of religion. Turn where they would, to politics, industry, religion, to spheres both national and international, they were faced with the same problem—that of finding a cure for a sick world, of

discovering a remedy for the disease of distrust and selfishness which was sapping the vitality—the material, moral, and spiritual vitality—of humanity, as a whole. Many cures were offered, most of them claiming to be infallible. He firmly believed that the only cure was religion, and it was because he believed that he was in the ministry of religion.

By religion he meant something quite different from what was usually meant by that much abused term. He did not mean simply an "ism," which they might call traditionalism.

By religion he meant not belief in an infallible institution or an infallible book, but belief in human nature at its highest, which, while making no claim to infallibility, was nevertheless the most trustworthy guide they had. Not for one moment would he minimise the importance and value of both church and Bible; indeed, he would rather over-emphasise their importance if that were possible.

By religion he meant not the attitude of mind that regarded life as just an unimportant stage between birth and death, and consequently something to be slipped through with as little trouble as possible. He meant the attitude of mind that regarded life as a great adventure, a wonderful experience which in its highest moments could bring them very near to reality.

Rev. John Begg, Larne, the last minister of the church to be ordained, preached the sermon.

Congregational Reception.

At the close of the ordination service a reception was held in Rosemary Hall, when Rev. S. P. Whitehouse received a most cordial welcome from the members of the congregation. In the absence of Sir John Campbell, M.D., M.P., (Chairman of the Committee) Mr. J. E. Barker (Vice-Chairman) occupied the chair.

The Chairman said that that day opened a new chapter in the history of All Souls' and they felt sure that when that chapter had ended it would be another most interesting one. They were highly honoured by having a visit from Dr. Gow, of Manchester College, Oxford.

The Moderator (Rev. E. Lockett) said he rejoiced with them in the appointment of their new minister. He was sure that they would find him a friendly brotherly man, who would do his best for his flock, one who was worthy to take his place among the many good men that they had there as their minister. He hoped they would

Non-subscribing Presbyterian Church of Ireland.

Bangor Congregation

SERVICE EACH SUNDAY EVENING

At 7 o'clock,

IN

Thompson's Tea Rooms, Main St.

(OPPOSITE POST OFFICE)

Minister: Rev. A. Whitford, Moneyrea.

Hon. Treasurer:
Mr. T. LILLIE,
6 Bingham St., Bangor.

Hon. Secretary:
Mr. GEORGE HILL,
45 Ballyholme Esplanade.

always look upon him as the minister of things that were higher and wider than his own personality. He wished Mr. Whitehouse good luck in the name of the Lord, and that he might have a long and happy ministry in All Souls. (Hear, hear).

Mr. Shannon Millin, of Dublin, also extended the right hand of fellowship to Rev. Sydney P. Whitehouse on entering upon his new ministerial career. Mr. Millin recalled in interesting style the circumstances under which the Second Congregation came into existence in 1708.

Rev. R. W. Seaver, rector of Malone, also welcomed Rev. Sydney P. Whitehouse, and expressed the pleasure it gave him to attend his induction in their beautiful church.

Rev. Dr. Gow, of Oxford, said he came to All Souls' as the tutor and friend of Mr. Whitehouse. He had been a faithful student during the three years of his college course at Leicester. He found him a student to rely upon, not only for his work but for his character as a peacemaker. He gave him the impression of man who was able to build up a Church. (Hear, hear).

Rev. S. P. Whitehouse, who was received with applause, said when he read the history of All Souls' and the important part it had taken in the development of the city he felt astounded at his audacity in accepting their pulpit. All that he could do was to emulate the great men and women they had in the congregation and do his best.

The meeting ended with the singing of the National Anthem.

Impressions of All Souls' Ordination.

Two Ministers were enjoying a chat in the street opposite All Souls' Church after the congregation had dispersed on that memorable Friday afternoon, when a passing stranger remarked: "That is the most beautiful church I know. Even in the South of England nothing could be found to compare with it." The opinion of this unknown gentleman fairly represents the expressions of admiration which were uttered by many of the visitors.

From a purely architectural standpoint the building is perfect. It is all the greater pity that the acoustic properties of this church are faulty. Enjoyment of the service was spoilt for at least one person by the difficulty of hearing. Even in the central pews, it was impossible to catch what was being said. Our Presbyterian forefathers raised structures plain and barn-like but every worshipper could see and hear the minister in the pulpit. Even a whisper would reach the farthest corner of the house. Can the skill of the experienced architect not overcome the difficulty of combining beauty and utility? Surely the task ought not to be impossible.

On looking round after entering the church one noticed the large and representative attendance. Clearly many business-men had left their shops and offices to attend a religious function in the middle of the day. This augured well for the support of the new minister in his difficult undertaking. The music of a sweet-toned organ and very capable surpliced choir was heard with great pleasure. The atmosphere of the place is devotional, and those privileged to be present must have felt "in the spirit." The form of service is different to what we have been accustomed, and perhaps partiality for the open order of the country congregations may give our minds a bias, still there are doubtless those who prefer a ritual and such people will find great satisfaction in All Souls.

The preacher, Mr Begg, of Larne, is a young man of high repute amongst us, and for his success in his new charge our best wishes go out. His subject was "Heresy." but though his voice is good we were not able to follow the drift of his remarks. Presbyterian Church Government was explained by Mr. Crook of Antrim. A good point made by him, which we do not remember to have heard introduced into similar discourses was that Wesley gave his preference to a modified Presbyterianism recognising the equality of all ministers, and making that equality real in his financial arrangements.

So far the appearance of the young minister was unknown to many in the Church. Now we had our first look into his face as he entered the pulpit to give his voluntary statement. Of fair countenance, he spoke with a clear voice without harshness and free from any distinctive accent. His bearing was modest and pleasing, as he delivered his extemporaneous address in simple and well-chosen words. It was impossible not to admit that the choice of the people was wise. Here was a man who gave promise of being a worthy successor to the many eminent divines who had ministered to the historic congregation.

The act of Ordination by the laying on of the hands of the Presbyters was very impressive. Mr. Whitehouse may claim to be in the true apostolic succession, as at least one dignitary of the Church of Ireland responded to the invitation given to all ministers present to go forward to take part in the solemn rite. Our own ministers came forward in a crowd. So large was the number, it was found physically impossible for all to reach the head of the ordained. The prayer was given by Mr. Lockett of Holywood. It was a written prayer, clothed in beautiful language. In the opinion of the writer it suffered somewhat through being read from paper. Though the spoken petition may be lame and hesitating, its greater simplicity and directness make it more suitable for such occasions.

In his charge to minister and congregation, Mr. Rossington was eloquent, as he always is. It was clear to the listeners that in addressing the newly-ordained minister Mr. Rossington was in a little difficulty as Mr. Whitehouse occupied a seat behind the pulpit. The speaker must either turn his back on the congregation or on the gentleman to whom he was speaking. Mr. Rossington successfully surmounted the dilemma a compromise!

At the Reception held in Rosemary Hall immediately after the Ordination the outstanding features were addresses by Dean Seaver, and Dr. Gow. Mr. Shannon Millin traced in an interesting manner the circumstances which led to the founding of the second congregation.

At both Ordination and Reception, the "Orthodox" ministers of the neighbourhood failed to put in an appearance with the one honourable exception. This is much to be regretted, but if Mr. Whitehouse must wait for friendly recognition from Orthodox quarters, we would assure him that already he enjoys in the highest degree the sympathy and confidence of all the Non-Subscribing Ministers of Ulster.

—SENEX.

Harvests.

"White, unto the harvest." For the past month that is what the corn-fields in Northern Ireland have been, and the experienced eye of the farmer estimates the value of the produce. In thoughtful moods, we may reflect on a deeper and more far reaching harvest. "So shall it be in the end of the world," and the margin says, "Or, the consummation of the age," which puts the matter in rather a different light, from that in which, no doubt, the majority regard it.

There are judgment-days, great ones and lesser ones. Every day is a judgment-day. Each day we are the sum-total of our past lives, our strength and weakness, our selfishness or unselfishness, the character we have made,—not the reputation, what people think about us,—but what we really are. "Each man's life, the outcome of his former living is." Thoughts and actions bear their fruits. Some would say in Ezekiel's words, "They shall reap the fruit of their thoughts," for action springs from thought. Thought is the seed, action is the flower. "As a man thinketh so is he." "What a man thinks he inevitably becomes." We know this, we may have heard it a hundred times, One of the themes of the day, from many a pulpit, from many a society is "The mighty power of thought." The world to-day is faced with the harvest of past thinking. During the last century education has grown tremendously, the powers of mind have been liberated, the gems of literature: of Shakespeare, of Milton, and many another have been stored in children's minds. With what result? Finer instincts have been awakened, than the conditions in which millions live and toil, will satisfy, and the world is faced with a divine discontent. It is the consummation of the ages, a judgment day, and volcanoes of suppressed passion ready to burst forth into fires of revolution, and in recklessness to destroy the best that has been gained by past experience, as well as the evil which causes suffering, give anxiety to leaders and guides of the people.

Civilisations have their judgment days. Civilisations great and powerful have gone down, based upon slavery, built upon injustice. A few words on a piece of sandalwood,—where they came from, who knows?—but, evidently they were old: "Do justice, justice being destroyed, will destroy." Yet, the world is not forgotten, it is in good hands. However great the perplexity, somewhere there must be the word of wisdom. In the darkness the light-bringer comes, and the solution may be very simple; but, it needs to be lived and not talked about. We have upheld "The Fatherhood of God," ever since Channing's day, that has been our great word; but,

equally important is its practical aspect—"The Brotherhood of Man."

"Speak the word of peace
That shall make the peoples to cease from their quarrellings.
Speak the word of brotherhood
That shall make the warring classes know themselves as one." ULLIN.

A Heretic of the Fifth Century, A.D.

Morgan, whose other name was Pelagius.

From a Welsh source we learn that the Druids of the Cymric race are said to have asserted that **good and evil** have equal power over human nature, and that man possesses ample power of choice to be proficient in either the one or the other. When some of the Druids were converted to Christianity, and were chosen as ministers of the Church of Christ among the Cymry, they continued to teach this doctrine, and mixed many of their druidical beliefs with the pure doctrine of the Gospel. To this mixture some of the older British Christians attribute the doctrine of Morgan, or Pelagius, which created so much controversy in the Churches of the Saints in the 5th century.

Morgan was born in Britain, and, according to early opinion, was brought up in the Monastic College of Bangor-Is-y-Coed, in Flintshire. Morgan was considered a virtuous man, very learned in the languages, and in every branch of knowledge considered essential in those days. One historian contrasts the protagonists in the Pelagian controversy: "Augustine, with the hot blood of his native Barbary coast, small, thin, nervous, fiery, intense, goaded by memories of his own sins of blood, haunted by a hand that had been held out to snatch him from destruction, humbly sensitive of his own helplessness in that crisis, clinging to the thought of a Divine Power he must always lean on for strength, himself only the meanest instrument of an Almighty Will; Pelagius, with the clear, cool head of his native Britain, large of frame, slow of speech, grave, honest, weighty, his self-mastery trained by strife of wind and ocean wave, of firm resolute will, clear conscience, cheerful courage, and masculine understanding. The two had kind thoughts and respect for one another, for they had met in personal debate; but the controversy their names represent lay as much in their radical difference of temperament as in the difference of theory they started with."

It is said that Pelagius held the following (so-called) mistaken views:—

1. That Adam when created was a mortal creature; and that he would have died even if he had not sinned.
2. The sin of Adam was a disadvantage only to himself.
3. That **the law** can dispose man to be fit for the Kingdom of Heaven, and is the foundation of the higher promises of the Gospel.
4. That some men before the coming of Christ lived without sin.
5. That babes are in the same condition as Adam before the Fall.
6. That the disobedience of Adam is not the cause of the death of all mankind; and that the general resurrection does not depend on the virtue of Christ's resurrection.
7. That if man would but strive, he could keep the whole of God's commandments without difficulty; and could keep himself in perfect innocence.
8. That though the possessors of riches are baptised, and live virtuously, they will not enter into life, unless they renounce the whole of their riches.
9. That the grace and support of God are not given to fulfil every moral act; but there is freedom of the will and knowledge of duty, these are sufficient to answer the purpose.
10. That the grace of God is given in accordance with man's deserts.
11. That men cannot properly be called the children of God, except they are perfectly innocent.
12. That through freedom of the will, and not through the aid of God does man gain the victory over temptations.

Such according to the doctors of the Church, are the perilous convictions attributed to Morgan, and on which account he was condemned as a heretic by many a Church Council.

Morgan, otherwise Pelagius, along with Coelestius, a learned doctor from Ireland, one who held the same opinions as himself, went to Rome, and were there held in great respect for a short time. When the Goths came to Rome, Morgan and Coelestius removed to Sicily, and from there went to Africa, where they published their doctrine with greater freedom. Morgan went from Africa to Palestine, and was kindly received by John, Bishop of Jerusalem; but Coelestius remained at Carthage, in the hope of being chosen as one of the Elders of that City. When Coelestius' views were publish-

ed, they were condemned at a Council that met at Carthage. As a consequence of this, Coelestius left that city and proceeded to the east. When Austin, Bishop of Hippo heard of the success of Morgan's doctrine in the East, he wrote much against it ; and sent Osorius to denounce Morgan before the Council of the Church that met in Jerusalem. But as John, Bishop of Jerusalem, was more favourable to the doctrine of Morgan, that Council dismissed him without censure of any kind, and shortly afterwards, in the Council of Diospolis, Morgan was not judged to be guilty of any false doctrine.

Zosimus, Bishop of Rome, also embraced the doctrine of Morgan for a short time, and announced that he was sound in the faith ; but having considered Austin's reasons against the Morgan doctrine, and observing the heroism of the African Bishops, he changed his opinion, and condemned Morgan and Coelestius with the greatest vigour.

It does not appear that Morgan ever returned to Britain, but his doctrine continued to be spread by ministers who were of the same opinion as himself, and particularly by Agricola, Son of Severianus, a Bishop of France. It would thus seem credible that heresy in these islands is of ancient date ; and who knows but that some of the opinions of the heresiarchs of Cyrmry (Wales) and Iwerddon (Ireland) will yet be justified in the eyes of the christian world !

Religious Beliefs.

Illuminating Results of a Questionnaire.

Recently the " Daily News " and the " Nation " published a questionnaire dealing with religious questions. On Saturday, September 11th, the former published an analysis of the replies of 14,043 people and the latter of 1,338.

Of the replies received by the " Daily News " over 71 per cent. are from persons who voluntarily attend religious services regularly, 72 per cent. believe in personal immortality, and 71 per cent. in a personal God.

On the other hand, only 68 per cent. accept the theory that Christ was Divine ; only 63.8 per cent. believe that the Bible was inspired ; only 53.3 per cent. subscribe to the Apostles' Creed ; and only 38 per cent. believe the Genesis story of the Creation, but many would accept it with the substitution of " period of time " for the word " day."

The most striking figures in the list are those which summarise the replies to the question—" Do you believe in any form of Christianity ? " To no other question is there so large a number of affirmative answers—10,546 ; and to no other question is there so small a number of negative answers—2,879. By a majority of over 2,000 the voters accept the Apostles' Creed, but it is singular that there are 1,500 more persons who are active members of churches than believe in the formulated tenents of any church. A number declaring themselves active church members confess to a disbelief in a personal God.

Some people mentioned in covering letters that, while disbelieving in the existence of God, they attended church as a matter of habit, or to avoid giving pain to their relations.

The answers received by the " Nation " number only 1,338. Of these 88 accept the first chapter of Genesis as historical, 1,216 do not, and 34 return no answer ; 60 believe in transubstantiation, 1,253 do not, and 25 return blank forms. The only question which receives an affirmative majority is, " Do you believe in any form of Christianity ? " the figures being—" Yes," 666 ; " No," 585 ; doubtful or blank, 87. There are small majorities against belief in a personal God, personal immortality, and the divinity of Christ.

Kilwaughter Sunday School—A Correction.

In the notice printed in September there are two blunders : Mr. " Mayan " Byrne should be Mr. " Morgan " Byrne.

" Roy Glen " should be " Mr. John Hawthorne."

Owing to a complete lapse of memory for the time being it was not recorded that Mr. and Mrs. Richard M'Keown superintended school for 25 years most efficiently and with great acceptance. On the retirement of the latter through ill-health and leaving the teacher's residence to live in Larne, Mrs. Green succeeded, but resigned on May last.

NOTICE.

As we go to press, " Temperance Notes " are not to hand. We trust that they will appear next month.—Editor.

Reports.

Mountpottinger.—The Summer holdiay season which was in full swing during July and August meant a total absence of those activities which are associated with the Autumn and Winter months, whilst September can only act as a settling-down period in preparation for work ahead.

During the period mentioned however some of our young people have exchanged single blessedness for married bliss as in July, Mr. Tom Patton claimed Miss May Kirkpatrick as his bride. Both have done useful work for the church in the past and we believe they will continue so to do.

September brought with it the union of Miss Kate Mitchell with Mr. J. M'Dowell. The bride is one of a family that has a long and honourable connection with the church and for a considerable period she was a loyal member of the choir. The bridegroom is a brother of Mrs. John Allen who since she came amongst us has given freely of her musical gifts and there is thus every reason to hope that he and his bride will continue to be present at our services.

Whether the possession of musical gifts has any bearing on the matter or not it is rather a coincidence that in the case of two other weddings the respective bridegrooms have decided leanings in such direction.

Mr. Walter W. Wilson, who has been for some years a loyal member of the choir following his graduation from the Sunday School took unto himself a wife in the person of Miss Margaret Megaw who has sung with acceptance in the choir at St. Enoch's Presbyterian Church. We are hopeful that Mrs. Wilson will be able and willing to accompany her husband to our services and incidentally lend her aid.

Mr. Edward M'Cullough whose family has rendered very much service to the Church in many directions has also claimed the lady of his choice.

Before business reasons compelled Mr. M'Cullough to take up residence in Portadown he has on many occasions filled the position of deputy Organist whilst at social functions he has frequently given his capable services at the piano.

To the four young couples we tender our hearty congratulations and express the hope that they have many happy years in front of them.

* *

Old Presbyterian Congregation of Larne and Kilwaughter.—On Tuesday afternoon and evening, 10th August, the Annual Summer Fete in connection with the above church was held in the Schoolroom and grounds adjoining the church. This year's event was noteworthy in that it was the First Congregational Event since the installation of the Rev. John Begg, as assistant and successor to the Rev. James Kennedy, and also that the principal part in the opening ceremony was taken by Sir John Campbell, M.D., M.P. There was a very large attendance at the formal opening ceremony when the chair was taken by the venerable senior minister, Rev. James Kennedy, and a warm welcome was accorded him and Sir John and Lady Campbell. Mr. Kennedy expressed his very great pleasure in meeting so many friends, not only of his own people, but also of the denominations represented there that day. It was also a great pleasure to him to introduce so distinguished a gentleman as Sir John Campbell. It was altogether fitting, he declared, that they, as Non-Subscribing Presbyterians, should express the honour it was to have with them one who was an ornament to his profession, an ornament to their Church, and an ornament to the great city where he lived.

Sir John Campbell in declaring the Fete open, said that the Old Congregation of Larne had a very historic past, and that the Grammar School and other fine institutions in the town were evidences of the spirit which animated them in other than Church matters. It was an honour to belong to the Larne Congregation, and a pleasure to do anything for it. Further, he said, in Larne he always felt more or less at home, because his grandfather and his great grandfather had the Larne Flour Mill for many years, and were members of the Old Congregation. After a kindly word of welcome to Mr. Begg in his new charge at Larne, Sir John declared the Fete open.

Lady Campbell was then presented with a handsome momento of the occasion, the gifts being made on behalf of the Fete Committee by Miss Betty Nelson, the little daughter of Mr. T. Nelson, Church Secretary.

On the motion of the Rev. John Begg, seconded by Mr. Samuel Magill, a very cordial vote of thanks was accorded Sir John and Lady Campbell for their visit.

It is gratifying to record that in spite of the rather inclement weather conditions the financial result of the Fete exceeded all expectations, the amount finally announced being just over £300. Our thanks are due and gladly given to all who worked to make the fete such a splendid success.

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Stanhope Street Women's League.—The above Branch of the Women's League re-opened for the Winter Session on Monday, October 4th, with a service in the Domestic Mission at 3 p.m., conducted by Mrs. Glynne Davies. The Secretary, Mrs. Edgar Jackson, again appeals for contributions of materials suitable for patchwork quilts, the making of which occupy the members during the Winter months. New or old materials, large or small pieces, linens, silks or dress goods, nothing will be wasted. Parcels may be left in the Depository, Rosemary Street.

The kind-hearted man had noticed a seedy-looking individual, with the stamp of one who had seen better days, standing disconsolately at the street corner day after day.

One day he slipped into the seedy one's hand a note bearing the message, NIL DESPERANDUM.

Next day the seedy one rushed up to him—"'Ere y'ar, guv'nor," he whispered, "fair broke me it 'as ; 25 to 1 ; biggest odds I've paid out this season."

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